

STARWIND

by Troy R. Bishop

**A study of space, time, Deity, and the
multilevelate nature of universe reality
based on concepts in The Urantia Book**

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Introduction

The universe mechanism most deeply pervading the cosmological descriptions in *The URANTIA Book* is neither named nor explained. It consists in the universal *enstructuration of reality*. Atoms twist together into planets and galaxies. Nascent spirit and undifferentiated mind weave into higher realities and interact delicately across dimensional boundaries. Creative, or *primal*, realities are present in those that are relatively lower, or *derivative*: the Universal Father, for example, existing in all persons, and Paradise existing in all material realities. All of this is in one way or another the thread running through *Starwind*. I call it *multilevelate reality*, or *reonics*. The matrix of speculative detail developed in *Starwind* is intended to serve as a brief description of multilevelate reality, which was introduced and developed in my previous book, *The Multilevelate Universe*, and to provide a lens through which to view *URANTIA Book* statements for further insight.

1. The Absolutes

A wind of limitless proportions sweeps across the creation, setting the condensing stars in their courses and ordering the affairs of existence. Irresistibly it carries total reality through the ceaseless metamorphosis of being, in fragmentarily glimpsed but perfectly synchronized obedience to the plans and dictates of God. It is the will of God manifest. It is the starwind.

From the providence of the Supreme (118:10.5) to the infinite plans and purpose (32:5.1; 32:5.7), the unified urge of primordial purpose and eternal destiny is powerfully described in *The URANTIA Book*. From the organic unity of all time-space reality and action (4:1.10-4:1.11; 116:7.1) to the metamorphosing of potentials to actuals in the Seven Absolutes of Infinity (7:1.9-7:1.11; 104:5.12; 118:4.3), the excitement of the unified march of infinity is communicated throughout *The URANTIA Book*.

Levels of Existence

The *URANTIA Book* portrayal of reality is a breathtaking panorama of universes, gods, men, and angels painted in immense range and scintillating detail. Even this staggering picture is purposely limited, necessarily distorted, a condescension to human levels of comprehension (0:3.23; 105:0.3; 105:1.2; 105:2.1; 106:0.10-106:0.19).

URANTIA Book cosmology rests, among other things, on the way a single reality at one level is a multiple reality at another. A company,

functioning as a unit at one level, exists and works at another level as many employees. At a level farther removed, it grasps, walks, thinks, and speaks as a synchrony of hands and feet, minds and tongues.

Total reality, or *infinity*, teaches *The URANTIA Book*, is one reality but also, at another level, seven: the *Seven Absolutes of Infinity* (0:3.1-0:3.19; 105:2.5-105:3.10).

The Seven Absolutes of Infinity

Existential—timeless, spaceless, beginningless, endless—the Seven Absolutes of Infinity fill the brimming curve of infinity at the *absolute* level of existence. Within their flawless depths stir and move the realities of every object, thought, feeling, and person that is or ever will be.

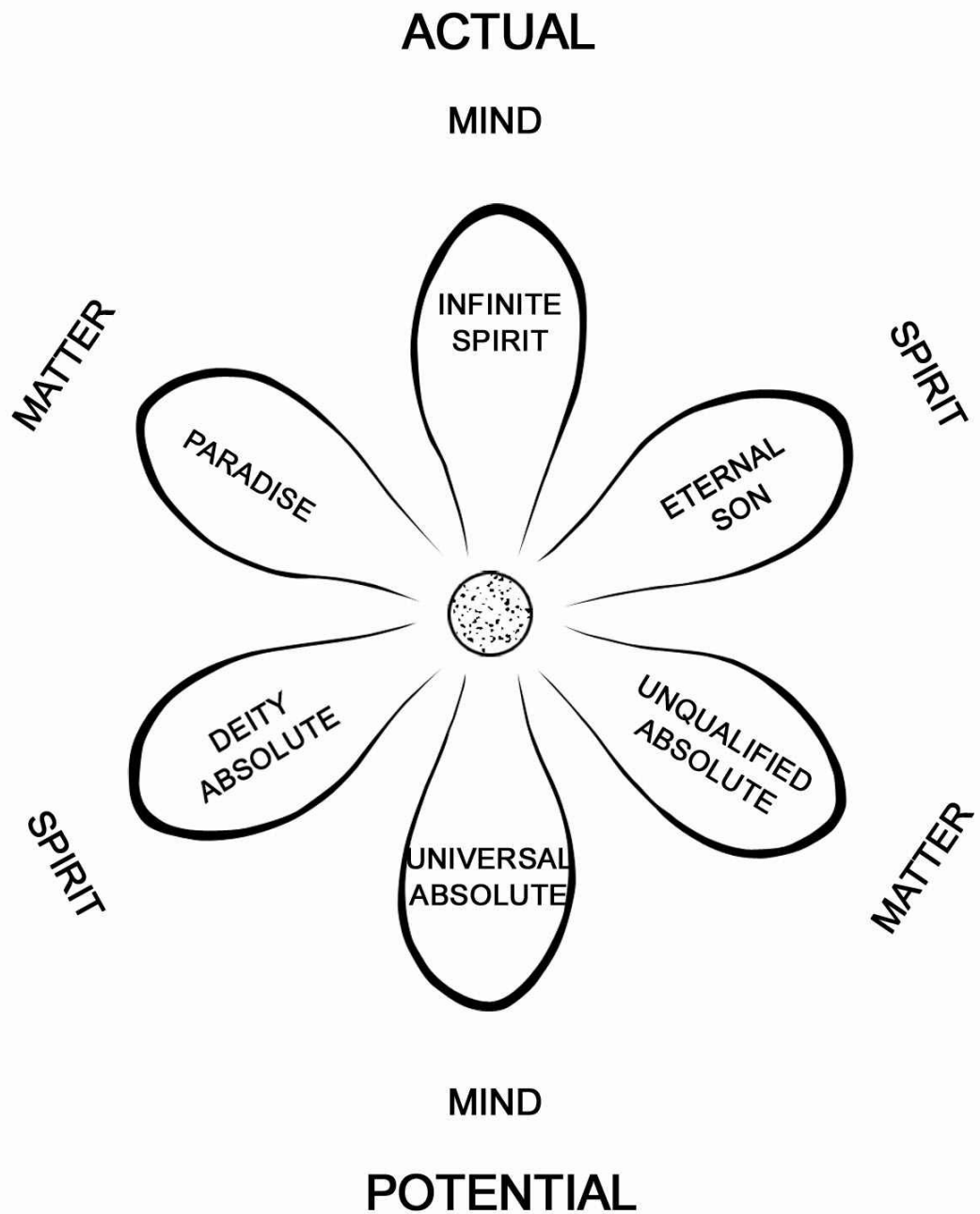
Separate, like limitless, invisible oceans of creative light, the Seven Absolutes of Infinity intercombine their individually unique potencies into vast functional associations called *triodities* and *triunities* (104:3.1; 104:5.12).

These near-absolute associations of absolutes, sparkling with the entwined powers of their upholding primordials, in turn downstep themselves as associations and dilutions. And so it continues, the progenital ocean of intermixed creativity deepening, thickening, swirling, becoming the form and fabric of the streaming galaxies, whirling atoms, and countless things and beings physical, spiritual, and mindal.

The Existential Flower

At the level of absolute unity, the Seven Absolutes of Infinity can be visualized as a single, all-encompassing *flower of being*. Outside of time and

space, furling and unfurling petals within whose nurturing fabric all reality evolves, it pulses with a vitality of which *life itself is only a pale reflection*.



THE EXISTENTIAL FLOWER

The top and bottom halves of the drawing titled “The Existential Flower” represent actual and potential reality, respectively. (Potential reality, teaches *The URANTIA Book*, is just as real as actual reality.) The Existential Flower is adorned with six dimensions, boundless petals clustering the circle of its vast-rooted beauty. These are the three dimensions of *potential* matter, mind, and spirit plus the three of *actual* matter, mind, and spirit. The domains of matter, mind, and spirit are each shown as a straight axis, one end arcing out as a graceful petal in the potential estate, the other in the actual. Mind intervenes between matter and spirit in both the actual and potential estate.

Six Absolute Petals

Each petal of the Existential Flower corresponds to one of the Seven Absolutes of Infinity (0:3.1-0:3.8; 9:1.4; 104:4.43; 105:2.5-105:3.10):

1. *The Eternal Son*. The source, center, and controller of all actual spirit reality.

2. *Paradise*. The source, center, and controller of all actual physical reality.

3. *The Infinite Spirit*. The source, center, and controller of all actual mind reality and, under the overcontrol of the Eternal Son and Paradise, the controller of all subabsolute spirit reality and subabsolute physical reality, respectively.

4. *The Deity Absolute*. The repository of all potential spirit reality.

5. *The Unqualified Absolute*. The repository of all potential physical reality.

6. *The Universal Absolute*. The repository of all potential mind reality, including coordination of the Deity and Unqualified Absolutes and of all

phases and levels of reality.

The Seventh Petal

The unpictured seventh absolute is the *First Source and Center* of all things and beings. To the Eternal Son and all personal beings, it is the *Universal Father*, the source of *personality*; to Paradise and all physical reality, it is the *Universal Patternner*, the source of *pattern*. And so to each of the six absolutes it is the corresponding source (105:2.5-105:3.10).

As the giver of form, the First Source and Center can be pictured as the central circle on the Existential Flower where the petals join; as the giver of vitality, it can be visualized as the sap coursing through the flower.

The Blossom Unfolds

The dynamics of reality, the universal blossoming, pulse ceaselessly through the Existential Flower. Evolution is pictured in *The URANTIA Book* as the metamorphosing of reality along the axis of a given domain from the potential to the actual estate. Spirit evolves from the potentials of the Deity Absolute to the actuality of the Eternal Son (7:1.9-7:1.11). Matter and mind ripen from the potentials of the Unqualified and Universal Absolutes, respectively, to the actualities of Paradise (42:2.3; 42:2.11) and the Infinite Spirit (9:6.8), respectively. Newly actualized realities produce, in turn, new potential realities.

This metamorphosing evolution of reality is coordinated with experiential Deity: *God the Supreme*, *God the Ultimate*, and *God the Absolute* (7:1.9-7:1.11; 12:6.4; 12:6y.6; 104:5.12; 115:7.4-115:7.6).

Growth and Perception

Each ascending ex-mortal is destined to be a living part of experiential Deity. Growth actualizes, also potentializes, expanded capacity for service and perception of reality, up to the changeless, all-powerful absolutes.

The URANTIA Book teaches that each ascender will ultimately conceive of space and time in terms of the absolutes (130:7.8). Seekers after the will of God are destined to live and serve in a seven-dimensional universe (130:7.7).

Ascenders are to be agents of the absolutes in the service of the Universal Father as a part of the Supreme. The forward urge impelling them is the starwind: the metamorphosing evolution of reality coordinated with the emergence of the experiential Deities in the limitless arena provided by the Seven Absolutes of Infinity.

2. Time

Through the dawns of a thousand millennia, humankind has learned to perceive reality as forms of *structuration*, in which *individual objects* also exist as their *multiple parts*. One knows with ancient understanding that a delicate flower has its being in its spreading petals, a rapturous song lives in its swelling notes, and a vibrant human soul exists in its every noble longing.

Motion, as well as *objects*, is capable of enstructuration. The shadowy, submicroscopic atomic sphere spun out by one or more circling electrons, like the misty disk summoned by a whirling fan blade, is *structured motion*, an *object* sculpted out of *movement itself*. Motion can progressively enstructurate until, becoming a thing one can see and touch, it blossoms in the form of a soft chair, the substance of a great tree, or the intricacy of a supple human body.

Time Existence

Time is a word for *motion*. The structured motions enclosing echoing volumes of empty space, endowing them with the similitudes of objects, are the stuff of time-bound material reality. *Things and beings of time* are literally woven out of *motion*, which is consequently *inherent* in their *existence*. Should the ever-present orbital, vibratory, or other structured motions sustaining the existence of a sun-heated rock, a soaring bird, or a

spinning planet ever cease, that reality would vanish like a light suddenly gone out.

On an ocean surface, adjacent drops of water bob up and down in sequence to create the illusion of a horizontally moving wave of *water*, though it is only the *pattern* that moves, sliding with a non-material touch across its host *medium*, the *water*. As with the rising and dipping ocean droplets, so with the structured motions within time-existing substance. These vortical building blocks of matter occur only in standardized patterns, imbuing all reality with a mutual *relatedness*. Bubbling up to levels of visibility, they manifest as *changes* of *state* and *position* in substance.

The Time Flow

And so the creation waxes and surges, its myriad parts rippling with scintillating changes in color, texture, and shape. Impelled and orchestrated by inherent motion and the universal interrelatedness thereof, *change* washes the halls of infinity like an inexorable, mysterious *flow*. Awesome, a restless, resistless force, this synergistic *flowering* vitalizes the universes. Carrying all things tumbling and spinning in endless causation and change, it is the fabled, mythical, destiny-flowing *time stream*.

Chemical, physical, and physiological processes, like the matter in which they manifest, are enstructurations of motion *in definite, categorized patterns*. Accordingly, planetary swings around the sun can be equated to ticks of a clock or generations of human life. An apple on a windowsill will ripen and then turn brown in obedience to the speeding processes in its heart, and will do so *during the exact interval in which certain other activities can be accomplished*. All things progress, without let, *to a single, shared meter of existence*.

Timeless Existence

The URANTIA Book reveals that on Paradise, existence does not involve time *as time is understood by a creature of time*, implying that a somehow *different* kind of time functions there (11:2.11). *URANTIA Book* references to *time*, not further qualified, refer to *ordinary* time, as in the declaration that an ascending mortal attaining Paradise residency ceases to be a creature of *time* (12:5.4; 27:1.1; 27:1.3).

Whether to discuss Paradise existences in terms of an alternate form of *time* or something entirely different is entirely a matter of semantic choice. From the lead in *The URANTIA Book*, the concept of an alternate form of time seems to be in order.

Paradise realities, either directly or by serving as *patterns*, frequently *ordain* realities of ordinary time and space, which then *emulate* the realities of Paradise. Paradise levels of reality might therefore be referred to as *ordinative* and ordinary time-space realities as *emulative*. The time experienced by Paradise beings is *ordinative time*, or *ordinotime*, and that experienced by humankind *emulative time*, or *emulotime*. The word *time*, unqualified, is taken to mean *emulative* time.

Two Flows of Consciousness

Motion on Paradise is *not inherent* (11:2.11). Paradise, or ordinator, substance is composed of *motionless* particles (11:2.9). *Sequence* exists on Paradise (11:2.11); but without *inherent motion*, *duration*, as it is known in the time universes, cannot exist.

Paradise, or ordinator, consciousness is *sequence consciousness* (11:2.11), without the *duration consciousness* of emulative time beings. In an ordinator existence, the space between events is squeezed out.

Two Paradise beings could meet on two successive occasions, in the interim one experiencing many events and the other few or none. The two beings would have experienced no *common interval*, or *duration*, established by any ticking clockwork of similarly patterned and structured inherent motion. Jesus' divine Thought Adjuster, a Paradise-level being, when separated from Jesus' time-bound mind and personalized, could perceive *events* but not their *time aspects* (136:5.4).

Transport seraphim make journeys lasting *several hundred years* (23:2.22-23:2.23), remaining *fully conscious* during transit (39:3.8). They are known to undergo certain changes of state in connection with preparation for flight (39:5.14). Perhaps these *ministering spirits of time* can avoid experiencing centuries of relative inactivity by entering a type of *sequence*, or *event, consciousness*, returning to *duration*, or *interval, consciousness* as the need is perceived by the *event consciousness*.

Kinds of Motion

Paradise motion is not *inherent*, but rather *volitional* (11:2.11), *willed into existence by beings at a Paradise level of volition*. An ordinative apple or its equivalent, flashing with bright energies on a Paradise windowsill, would not ripen, brown, or change state in any way unless such were *willed* by a Paradise intelligence. The earth and its entire solar system could have come into being and evolved while such a unique apple awaited its use on Paradise during a typical, perhaps short, Paradise *day* as measured in uniquely individual reference frames by various ordinative observers.

Each dimension is home to its own type of motion. *Spiritual* motion, motion *Godward*, is the increasing *qualitative* nearness of the human soul to the source of all spirituality through the progressive realization of spiritual

values (12:5.8). Motion in *mind* is a *stream of thought*. The motion of mind in the emulative universes is inherent, based in part on motion in the material mechanism. As in ordinative *substance*, motion in ordinative *mind*, also, must be *volitional*, not *inherent*.

Timeless Thought

At Paradise levels, the only volition *above* ordinative mind that could initiate the thoughts *in* ordinative minds is *God*. God, the divine wellspring of all awareness, must *personally* place the thoughts in each ordinative mind, which in turn selects its own reaction to these divinely created movements of mind.

God as the *direct source* of all Paradise thought could explain the exquisite harmony of Paradise in the absence of any integrative time stream. This concept could also explain why ascending beings occupy themselves for long ages in learning to detect and do the will of God: because attunement with the will of God is the inherent functional prerequisite for any kind of activity at Paradise levels.

Secrets of Time

Time, teaches *The URANTIA Book*, derives from *motion* (12:5.1). In the emulative universes, motion can neither be created nor destroyed. All motion is from Paradise (or Paradise levels) and must purposely be willed into being and transported or transformed to enter the universes of time, tasks performed by the Infinite Spirit and his agencies (12:4.3; 15:4.2; 42:2.1–42:2.23; 57:1.6–57:1.7). The Infinite Spirit creates progenital structured motion fashioned in patterns of changeless Paradise realities, which he injects into the time universes as their basic stuff. There these motions mature, swelling up and

pouring from their whirled containments in the actions of time beings and the evolution of the time creation.

Time-bound volition, though unable to *initiate* motion, can *use and control* the inherent emulative motions that sustain its existence, by *transforming* these motions through *decisions* and *actions*. Finite beings seeking changeless values and divine fulfillment actualize in their actions eternal realities hidden in the Paradise-initiated, eternity-patterned motions of time. The universes of time gather and flower into *ever-changing* reflections of *changeless* Paradise perfection while individual ascenders rise to Paradise levels and enter the eternal shores.

To Enter Eternity

The URANTIA Book teaches that ascenders on *Havona* can visit Paradise, but they *remain creatures of time* (12:5.4; 26:11.6). Not until they undergo the *last sleep of time* do they give up the status of time creatures and assume the existence of *eternity beings* (12:5.4; 27:1.1–27:1.5; 113:3.4).

When the ascender, having become one with the will of God, qualifies for Paradise residency, one thing is yet lacking: an *ordinative* life mechanism. The ascender's form still carries within its fabric inherent motion, hence time consciousness and the metered changes of time.

In preparation for the ascender's attainment of Paradise, a supernaphim denominated a *Complement of Rest* comes down from Paradise to Havona to work with the ascender. Subsequently, another Paradise supernaphim, an *Instigator of Rest*, induces the ascender into the last sleep of time as the Complement of Rest moves over by the ascender's side to enter the rest *as one with the ascender* (26:11.7). The ascender subsequently awakens on Paradise as an ordinator being, a *citizen of eternity*.

Seraphim can *enseraphim* beings into their forms for transit (13:1.20). *Supernaphim*, relatives of the seraphim, have a similar capability (113:3.4). Apparently the Complement of Rest, a Paradise being, functions as the living ordinative substance in which temporarily to impress the ascender's life-evolved, eternity-configured *pattern of being* (113:3.4). The ordinative Instigator of Rest, who enfolds and transports the sleeping, ascender-patterned Complement of Rest to Paradise, can then transfer the ascender's soul pattern into a personal ordinative life vessel, bringing the ascender through the portals of eternity into life everlasting.

The irresistibility of time might appear to dwarf and ultimately negate the struggles of volitional beings. But the motions of time are the *nursery of human existence* and the *ladder of human growth*. Within their safeguarding depths are the diamond keys to eternity, priceless gems of Paradise meanings and values. Truly it has not entered the mind of man or woman the things that God has waiting for them. But these things *have* entered into their *futures*, if they so desire.

3. Deity

Over the heavens and all things hovers a limitless presence. Spreading invisibly through the plumbless void, it brings forth life upon life and sets the numberless worlds into teeming activity. Shaping and reforming itself with infinite fluidity, penetrating and encompassing the creatures and gods of time and eternity, this ineffable presence has been given the hushed, awe-striking appellation, *Deity*.

Like an arrow speeding straight to a long-obscured target, *The URANTIA Book's* opening sentence declares humankind's *ideational confusion* and *conceptual poverty* regarding *Deity* and *divinity*. The ensuing *URANTIA Book* description of human and divine origins, evolution, relationships, and destiny is a seamless tapestry of reality picturization woven in terms of magnificent Deity concepts.

The Search for Deity

The concepts of *Deity* and *personality* described in *The URANTIA Book* cross and recross each other's paths like endless lovers' glances betokening a secret and intimate relationship (16:8.19). Each of these two mysterious realities (5:6.2) is characterized by *volition* (5:6.9; 16:8.5; 105:2.9; 105:3.6) and *unity* (0:1.2; 0:5.11; 56:4.2; 103:7.3; 112:0.7; 117:3.9). Each is described in terms of the other. *Personality*, teaches *The URANTIA Book*, is a level of *deified reality* (0:5.1), while *Total Deity* is *all personalizable reality* (0:4.3).

Deity, the most sacred reality imaginable, and personality, the most human, seem to be *two* manifestations of *one high reality*. *The URANTIA Book* describes *personality as the presence of the Universal Father* in his *personality circuit* (0:6.1; 5:6.10-5:6.11). *Deity* in terms of *presence*, it does not directly describe, but rather implies in certain statements.

The Presence of Deity

The basic volitional reality of infinity, tells *The URANTIA Book*, is *pure spirit* (56:1.4). Its nonvolitional counterpart is *pure energy* (56:1.4). Controlled by the Universal Father, these boundless primordialities are unified in him (56:1.4)—*are*, in fact, *his presence* (56:1.4-56:1.5).

Thought Adjusters are volitional, prepersonal presences of the Universal Father (107:0.4; 107:1.2; 107:7.3). *The URANTIA Book* describes these indwelling advisors of the human mind as *of the essence of original Deity* (107:1.1) and *fragments of pure Deity* (2:1.11; 107:4.1)—also as *pure spirit* (107:6.4). (Realitized at a level antecedent to the divergence of spirit and energy, they are also *pure energy* (107:6.4; 107:6.6)). Since no level of volitional reality intervenes between the Universal Father and either pure spirit (56:1.3) or Total Deity (0:3.10-0:3.18; 56:9.7; 56:9.9; 104:3.13), the words *Deity* and *pure spirit* appear to be synonymous, or at least closely related.

Deity and *pure spirit* are each separately described in *The URANTIA Book* as *the potential overcontroller of physical reality* (0:11.4; 56:1.2; 56:1.4); *thus, again, Deity* is closely associated with, or *is, pure spirit*, the free-will presence of the Universal Father. Unifying (56:4.2; 56:9.11) and motivating (4:1.6) *infinity itself*, the Universal Father, the loving, ever-present friend and companion of each individual human (118:5.2), is the source and

reality of both personality (1:5.7; 5:6.4; 5:6.9-5:6.10; 10:3.8) and Deity (0:4.5; 10:3.8; 10:3.16), which *are his factual presence*. The Universal Father is present in *every manifestation of Deity* (56:9.10), as he is in *every manifestation of personality* (5:6.10).

Deity and Personality

As unifiers, Deity and personality each act at the level of the *total*. Deity always seeks manifestation as *personality* (0:12.4); this it does on the levels of the *prepersonal*, *personal*, and *superpersonal* (0:1.2-0:1.3; 0:2.2-0:2.5), all of which manifest phases of *volition* (1:7.6; 6:6.2; 30:1.99; 30:1.112-30:1.113; 107:7.3). One distinction between Deity and personality is the *realities* they unify. *Personality* strives to unify the *physical*, *mindal*, and *spirital* realities within the realm of its influence (9:4.6; 56:4.2). A *unifier of personalities*, *Deity* endeavors to join the *personality* of its association with other Deity-associated personalities and with *itself*.

The Universal Father thus manifests the unity of volitional infinity in two interlocking ways: as *Deity* and as *personality*. As *personality*, he is countless individuated unities—personalities. A vast universe of personal beings, each enthroned within a relatively individuated unification of impersonal energies (0:5.4; 0:5.11), functions as free-will entities under his liberating, will-giving sponsorship (0:5.5; 5:6.9; 118:7.6).

Personality is *nontotalable*, every personality being *uniquely individual* (16:8.3-16:8.4; 112:0.12); but *Deity*, a *unifier* of personalities, is *one*. As Deity, the Universal Father is the *one total unity* of all the *many individuated unities* that are *personalities*. Each personal being, a relative island of volition on the seas of existence, is also a meaningful and representative part of a greater volitional whole (56:10.16). All personal beings thereby sustain an

immensely significant relationship to one another (12:7.8-12:7.11; 56:10.20-56:10.21; 112:1.17).

The Action of Deity

One can visualize *personality* as *an inwardly directed unity*. Like a hollow, elastic sphere of glowing, self-aware vitality, it perfectly or imperfectly pulls together, or *unifies*, the encompassed spiritual, mindal, and physical realities of its association. In unifying mind to follow the spirit leading of the mind-indwelling Thought Adjuster, personality is also unifying itself with an individuated presence of Deity.

The action of Deity when associated with a personality can be visualized as *an outwardly directed unity*. An invisible bubble of high, destiny-charged presence surrounding the personality sphere, Deity is attracted to Deity presence surrounding other personalities. The *value level*, or *action scope*, of personality, as well as of Deity, is relative, depending upon the level of the realities with which it is associated (16:8.3; 118:6.1-118:6.8).

The *unifying* quality of Deity is known as *divinity* (0:1.2; 0:1.16). Like the swirling surface tension that preserves the boundaries of every shiny soap bubble ever floated in the bright sunlight, the action of divinity draws shimmering, personality-encompassing Deity bubbles into groups, coalescing them into larger bubbles of Deity presence. The individual presences of Deity guide the free wills of their associated personalities in vastly correlated activities (2:1.10-2:1.11) while their associations, *true realities*, hover and work as greater, more encompassing presences of Deity. And over all, ever and unfailingly, is the presence of the Universal Father: the personality of infinity, pure spirit, pure energy, the unity of infinity, and the reality of Deity

(105:1.8).

Deity Unity

Each of the three Paradise Deities is referred to in *The URANTIA Book* both as a *person* (10:2.6; 10:3.1) and a *Deity* (0:9.4; 10:3.2; 20:10.3). The *Paradise Trinity* is portrayed in *The URANTIA Book* as the union not of the three *personalities* of the trinity nor of their *personality realities*, but rather as the union of their separate *Deities* (10:4.4; 10:6.2; 104:2.3). Not to be visualized as an *overentity* dividing itself into three manifesting persons, it is the *supersummative Deity result* of the joining of their three *Deities* (104:2.4). And it is *real* (10:4.4; 104:2.4).

The word, *God*, refers to *any personalization of Deity*: for example, *God the Father* or *God the Supreme* (0:2.6-0:2.18). The level of total finite reality is designated the *Supreme*. The evolving unifier of finite time and space is the *Supreme Being* (0:7.8; 117:3.1), whose spirit personality, *God the Supreme*, and impersonal aspect, the *Almighty Supreme*, will be joined together, or *power-personalized*, through the *Supreme Mind* (56:6.1-56:6.2; 116:1.1-116:1.2). All finite creator and creature personalities are unified in the *Deity of Supremacy* (112:5.2; 117:1.5-117:1.6; 117:1.9; 117:3.12; 117:4.3-117:4.4; 117:5.3-117:5.5), imperfectly at present and perfectly in the eternal future. Deity unity *encompasses* personal spirit values but is also *cognizant* of energy facts (103:7.3). The unification of the *Almighty Supreme* is being brought about by the *divinity successes* (56:5.3-56:5.4; 56:6.1-56:6.2; 115:4.7; 116:2.2) of many divine persons laboring among the personality realities of the Supreme Being. These persons, the *Supreme Creators*, are, through their divinity, *one Deity reality*. The *Deity of the Supreme Creators* is the *divine unity* of the Seven Master Spirits, twenty-one Ancients of Days,

seven hundred thousand active Creator Sons (56:5.3; 106:8.10), and the latters' seven hundred thousand creative associates and/or /Mother Spirits (56:5.3; 0:2.16)

This Deity, the Deity of the Supreme Creators, joins with the Deity of Supremacy—which is the *unity of Supremacy* (16:3.8); that is, the Deity Unity of the entire finite (117:1.9)—and with the Deity of the Architects of the Master Universe (0:12.6; 106:8.10) as the experiential *Trinity Ultimate*, or *Ultimate Trinity*, which personalizes as *God the Ultimate* (0:12.6; 106:8.10). The experiential Trinity Ultimate, a Deity, joins with the existential Paradise Trinity and another experiential trinity—the *Trinity Absolute*, or *Absolute Trinity* (0:12.7; 106:5.1-106:5.4)—to form an existential-experiential trinity, the *Trinity of Trinities* (0:12.9; 106:8.1-106:8.23).

Deity Concepts

Concepts approaching the *Infinite* unavoidably suffer inadequacies (0:10.1; 105:3.10; 106:0.10-106:0.17; 115:1.2; 115:3.1). *The URANTIA Book* conceptually divides *primal reality* into *undeified reality* (the nonpurposive) and *deified reality* (the purposive) plus *interassociated reality* (their relationship) these three Absolutes being referred to as the *Deity*, *Unqualified*, and *Universal Absolute*, respectively. Each is *potential*, *existential* (0:4.1-0:4.5; 0:11.6; 105:3.6-105:3.8), and is a member of the Seven Absolutes of Infinity. This division of primal reality into three leaves no separate room for the three Deity *actuals*, which are also numbered among the Seven Absolutes of Infinity, and whose Deity union is the *Paradise Trinity*—*Total Existential Actual Deity* (10:3.8; 10:3.16; 10:7.2). Yet these existential *actuals* are *not derived from or a part of* the three *potential* Absolutes (0:12.1; 105:3.1; 105:3.9-105:3.10).

The URANTIA Book does separate the Paradise Trinity from the Deity Absolute in teaching that the Deity Absolute is *reactive* to the Paradise Trinity (118:4.3-118:4.5). Whether the Paradise Trinity is the primordial upholder of the *Absolute*—the Deity, Unqualified, and Universal Absolutes as one (0:11.15; 56:9.1-56:9.2; 56:9.8)—or vice versa is posited by *The URANTIA Book* as THE philosophic question throughout the master universe (56:9.2-56:9.3). Taking a position on the question at a more inclusive level, *The URANTIA Book* declares that in light of the *unqualified primality* and *eternity* of the Paradise Trinity, the Absolute *must* be a specialized function of the *Trinity of Trinities* (56:9.4).

Total Deity Function

Possibly the most difficult part of *The URANTIA Book* to thread into its overall concept scheme is its vastly significant but tantalizingly brief description of the *seven levels of Total Deity function* (0:1.3-0:1.13). To try to understand this concept, it is necessary first to develop a concept of the true scope of the reality of the Universal Father.

The Universal Father is the First Person of Deity (0:2.12), also a member of the Paradise Trinity (10:4.4). He is the presence and source of all personality (1:5.7; 5:6.4; 5:6.9-5:6.10). As the First Source and Center of all things and beings, he is the source, reality, and presence of the Seven Absolutes of Infinity, *including the Deity Absolute* (0:3.1-0:3.19; 1:0.1). He is the *Deities* of the three personalities of the Paradise Trinity and the *Deity* of the Paradise Trinity (56:9.10). He is the I AM, the Infinite, the *Father-Infinite*, and any and all other concepts of infinite unity and reality (0:3.24-0:3.25; 104:4.1). Like a deep shaft sunk through all the strata of creation, he is everywhere and at all levels present as his derivative presences and also *as*

himself (0:3.9-0:3.11; 4:4.5; 8:5.2).

One visualization of the seven-tiered function of Total Deity might be as follows: imagine a *terraced pillar* constructed of seven thick, round disks set atop one another. The disks decrease in radius from disk one, the bottom disk, to disk four; then they increase in radius, disk seven being the same size as disk one. Now imagine that this whole structure is one hollow, transparent crystal filled with a golden, liquid light.

The golden light shining out through all Deity levels is the Universal Father as total, unified volitional reality. Level one, the bottom disk on the terraced pillar, corresponds to the *static* level of Deity function (0:1.4), *that aspect* of the Universal Father as the theoretical I AM, the Infinite, which supports all derivative levels of purposive self-will. Level two, the *potential* (0:1.5), is the Deity Absolute. Level three, the *associative* (0:1.6), described as *self-personalized and divinely fraternal*, pertains to the Paradise Trinity *in total* and the three Paradise Deities *as individual Deity focalizations*. Level four, the *creative* (0:1.7), includes all Paradise-level Creator personalities—for example, the Creator Sons, Ancients of Days, and Master Spirits—as *one overall Deity* and *as their individual focalizations of divinity*. Level five, the *evolutional* level (0:1.8), described as *creature-identified*, pertains to the function of divinity in *creatures*; for example, the Thought Adjuster in the human mind. Levels six and seven, identified as the *supreme* and *ultimate* levels, have to do with time-space Deity unifying in the grand universe and time-space-transcending Deity unifying in the master universe, respectively (0:1.9-0:1.10). From the perspective of evolutionary reality, levels one through three might be viewed as *inceptive*, level four as *transformative* (115:4.6), and levels five through seven as *consummative*. In the human experience, it all blends together as one glorious, never-ending, golden light.

4. Space

Far away, in a direction no pointing finger can ever reveal, is a windless place that is more than a place. Constituting both *place* and *thing*, unrestricted by either feature or size, it *resides in* and *encompasses all things*. This is *the circle of infinity*, land of countless gateways, center and periphery of the universe.

Each minute bit of matter and every infinitesimal point of space is a tiny corridor connecting directly to the circle of infinity. Like silvery dandelion filaments, they radiate from the *primordial* to the *manifest*: from the *primalate* (*an upholding reality*) to the *finalate* (*a derivative reality at a more relative level of being*).

Fields

Except for the Infinite, nothing that exists does so *of itself*. Every reality that shares the bright daylight of being is *composed of something else*, *contained in something else*, and *patterned by something else*. If one could shrink smaller and smaller, first disappearing into the world of a vibrating molecule, then vanishing into the tininess of a spinning atom, then dwindling into the confines of an orbiting electron, one would finally approach the hovering *ultimatons*, whose clustered assemblage *is* the electron. Shrinking further, penetrating into the mysterious ultimatons, one would suddenly break through into swirling, inward *vastness*. This is the ever-present but unseen

universe of *fields*, which push apart the utter nothingness to make room for the objects they weave within their depths.

A *field* is a reality that to an outside observer appears featureless. The deepening sea, the vaulting sky, and a blank sheet of paper each is a field. Within such spreading sameness can be neither size, extent, form, nor direction, qualities which, like words inscribed in black ink on white paper, are relationships between *two contrasting realities*.

Space and Charge

Imagine a volume of clear water and a separate volume of clear oil. Mentally mix these two liquids, then stir them. Features appear, tiny, glistening beadlets of oil suspended throughout the water. The water, oil, and oil-water correspond to a *space field*, a *charge field*, and a *continuum field*, respectively, illustrating a field interaction in which a field called a *space field* encompasses separate portions of another field, called a *charge field*. The mixture is a *charged space field*, or *continuum*.

Unlike the two liquids of the example, the space and charge fields of a continuum remain unmixed and unchanged at their original levels; only at a *finalateward* level, as a *derivative* reality, do they function together as a *continuum*.

In *charged* space, the finely arrayed beadlets, or *charge elements*, along with the interrupting areas of space giving them individuality of existence, provide a tabular medium capable of containing *form* and sustaining *measurement*.

Objects

Objects can be summoned into being in the liquid mixture above by persuading adjacent oil droplets to group into patterns defined within the metricity of the alternating oil and water. Similarly, in a *second* type of field interaction, charge elements in a continuum field called an *impressate* are influenced by a field called a *patternate* to gather together as *objects*. Carved in the very fabric of fields, these objects, the foundations of enstructurated matter, might appropriately be called *foundates*. *Ultimatons*, energetic vortices of whirling charge, are the foundates of the time-space realms (42:6.1; 42:6.6), while foundates of *motionless* charge support the timeless structures of eternity (11:2.9-11:2.11).

Substance is mixed charge and space: aggregated foundates (118:3.5-118:3.6). *The URANTIA Book* equates *charge* and *force*, referring to the *force charge of space* (12:8.2). Charge precipitates from *force* through *energy* to *power* (matter) (0:6.2-0:6.7; 11:8.4,11:8.9; 42:2.1-42:2.20). The universes yet to be, tells *The URANTIA Book*, exist as the *supergravity force charge of pervaded space* (12:8.2), unreactive to Paradise Gravity, responsive only to the Unqualified Absolute (42:2.12; 42:2.14).

In a *third* type of field interaction, a field called a *superfield* is, like a chemical diluted by water, *diminished* by a neutral *diminisher* field. The resulting field, realitized immediately finalateward and called the *mainfield*, is really the *diminished* function of the *superfield*.

The Existential Absolutes

The Infinite engages in self-limiting revelations as and through the Seven Absolutes of Infinity (0:3.1-0:3.19; 0:3.24; 105:1.8). Wearing the cloak of infinite nonspiritual, actual reality, the Infinite stands forth as *Paradise*—absolute, existential, never-beginning, never-ending, boundless

materiality (11:2.10; 11:8.9). Counterpoising Paradise among the Absolutes is the *Unqualified Absolute*, *potential* of all yet unmanifest nonspiritual reality (0:11.2; 105:3.8). From the impenetrable depths of the Unqualified Absolute, physicalities emerge, coming under the control of Paradise (29:5.5; 56:1.1).

Paradise exists and functions in several phases and roles—for example, as the *absolute pattern* (0:5.5; 0:6.13; 105:3.5) and the *absolute material controller* (0:4.12-0:4.13). In addition, Paradise manifests as a material body, the *Isle of Paradise* (0:4.12; 11:0.1), tip of the limitless cosmic iceberg of Paradise reality. Paradise is the *source and substance of absolute material gravity* (9:3.1; 11:8.3) and the *bestower of space* (11:7.4; 12:5.1). The existential realities of the Seven Absolutes of Infinity, limited neither by space nor time (106:9.3), are *not experientible* (106:2.7). To subinfinite beings, the existential realities of Paradise and *all* the Seven Absolutes of Infinity are *fieldlike*. For all intents and purposes, to the world of finite beings, *they are fields*.

One might usefully employ the words *Paradise* or *Isle of Paradise* to refer to Paradise as a *materialized body of reality* and a separate word, *Paradatia*, to denote Paradise as an *existential field* (0:4.11).

The Supercontinuum

Paradise materializations are not contained in *space*, but rather in *Paradise area* (11:2.11; 12:5.3). The *substance* of Paradise is *absolutum* (11:2.9), *organized space potency* (11:2.9), the presence of the *Unqualified Absolute* (11:8.8; 42:2.3; 42:2.5).

Apparently Paradatia is an *uncharged space field* and the Unqualified Absolute its *charge field*. Their endless interaction is *Paradise area*, the

physical supercontinuum, the charged *superspace* in which all Paradise-level physical reality exists. The physical continuum is the potency-misted *impressate* that Paradatia as a *patternate* moulds into realities reflecting its inexhaustible image. Paradatia is the pattern for Paradise substance. Paradise *substance*, not *form*, is the pattern for the universes of space and time (115:3.14).

Possessing no inherent motion and responding directly to volition (11:2.11), Paradise, or *ordinative*, substance could undergo unlimited metamorphosis. One can imagine Paradise beings capable of expressing themselves by graceful changes of their very *forms*, while countless brilliant mechanisms of absolutum carry out their endless dictates. Nonspatial motion might be used to accomplish objectives unimagined by time-space beings. *Superspace*, like the substance woven from it, could respond to volition, providing immense powers of *transit*.

The Maincontinuum

Integrating the immutableness of Paradatia (7:0.5) and the unfathomability of the Unqualified Absolute across the void of being that separates them is the *Universal Absolute*, limitless correlator of all phases and levels of reality (0:11.13; 118:4.3-118:4.7). As a *diminisher*, the Universal Absolute enables Paradatia to descend to a finalateward level and spread itself out as the *mainspace* of the *maincontinuum*, containment of the whirling universes of time and space (0:11.13; 105:3.8).

Time-space, or *emulative*, substance is not directly responsive to will. Decision-making volition, however, aligned with the will of Deity (56:10.17-56:10.18; 118:9.7), can cause the inherent motions of time to evolve emulative substance into emerging patterns of Paradise perfection (56:10.17).

Space and superspace are parts of Paradatia. Just as all actualized spirit reality is a part of the Second Source and Center (7:1.4), then, in view of the symmetry between the Second Source and Center and its only twin sibling, the Paradise Source and Center, all actualized material reality is seen to be controlled by, even an *extension of*, Paradise. Paradatia, *greater Paradise*, residing in all physical things yet encompassing the vast universes of absoluty and finity, truly inhabits—is—the circle of physical infinity (42:1.1-42:1.2).

Kinds of Space

Space, according to *The URANTIA Book*, neither touches nor contains the Isle of Paradise (0:4.12; 11:2.10; 11:7.1; 12:4.7; 105:3.4), separated from it by the quiescent *midspace zones* (11:7.1-11:7.3; 12:5.4). The distinction between Paradise and non-Paradise containments is preserved in referring to Paradise area as *superspace* and the space of the evolving universes as *mainspace*. *Pervaded space* originates beneath nether Paradise and spreads out laterally, counterbalanced by *unpervaded space* in the reservoirs above and below the Eternal Isle 11:2.11; 11:7.1-11:7.9).

Citing language and concept limitations, *The URANTIA Book* refers to some *relationships* of eternity as *events* (6:0.2; 6:0.4). Paradatia's Universal Absolute-articulated bestowal of mainspace, described as not occurring at any *time*, an *eternity event* (56:1.1), is an *unending relationship* between a *primalate*, Paradatia, and its *finalate*, mainspace. As a diminished finalate of superspace, *mainspace* is not *absolute* (12:5.2), but rather *ultimate* (106:7.7)—*absolutely ultimate* (118:3.5).

The Dimensions

The *physical*, *spirital*, and *mindal* dimensions, brought into being by various of the Seven Absolutes of Infinity in combination, are structurally parallel (44:0.15-44:0.16; 115:2.3). Though *spirital* beings inhabit material spheres (11:0.1; 12:8.1; 14:2.1) and exist with relation to physical space (118:3.7), most material reality is to them *unreal* (44:0.15-44:0.16). Occupying *spirit space* (12:5.8; 118:3.7) charged by *spirit potency* (0:11.2; 104:4.20; 115:2.3), they inhabit *spirit forms* (42:12.10) made of *spirit substance* (7:1.3; 12:8.16) and carry on countless high *spirit activities*.

Space, charge, and the continuum can conveniently be referred to as *spatium*, *fortium*, and *continuum*, respectively. The prefix *super* or *main* can be added to these *field identifiers*, as in *superfortium* or *maincontinuum*. *Physicus*, *spiritus*, or *mindus* specifies *physical*, *spirital*, or *mindal* reality, respectively, as in *Spatium Spiritus* (the uncharged spirital space field) or *Supercontinuum Physicus* (charged physical superspace).

Total physical space is a *labyrinthine sphere* of crystal midspace hollowed out into chambers of specialized space. At its center shines the Isle of Paradise. At the midpoint of Paradise, reality hushes and thins, disappearing into the *Infinity Point*, focalized presence of the *Infinite*. This is the center of each of the seven dimensions (130:7.6-130:7.8) of reality, every one a labyrinthine sphere of its own unique crystal midspace. Here, at the intersection of the dimensions, *all things are one* (3:2.5; 116:6.3; 116:6.7). Traveling outward in any sphere, the realities of the others disappear from view; but all continue to exist, without beginning or ending.

Space is the mechanism enabling ascending mortals to grasp the concept of *simultaneity* (106:9.2). This leads to a comprehension of the *spaceless* separateness of the Absolutes (130:7.8). And from this comes an understanding of the ascenders' own absolute and ultimate phases of individuality of existence (112:1.9; 117:3.3; 117:7.8-117:7.11; 117:7.17).

5. Gravity

The world of the *finite* is a garden watered from three directions. From *above* descends a waterfall of *laws*, an encompassing presence legislating the manner in which birds fly and setting forth the conditions under which fire burns. From *below* bubbles up an inner fountain of *properties*, imbuing roses with color and forging steel into hardness. On *all sides*, a meandering river of *relationships* interconnects objects, establishing tensions and adjusting positions.

Each of these streams can become one of the others when viewed from different vantage places. A rough-treed forest seen from a high airplane is a smooth, green carpet. Microscopic hills—objects—in positional relationship on the surface of a pebble are an invisible but contactable texture—a property—at the macroscopic level.

Structuration

Finite reality rises out of the abyss of nonbeing like a vast, knotted rope, in a process known as *structuration*. By *structuration* is meant that all things are interconnected like links in a great chain, every reality existing in three phases: as *more than one*, as *one*, and as *less than one* : an engine in an automobile is *more than one* part, *one* engine, and *less than one* automobile. These ascending phases of reality can be referred to as *levels* or, emphasizing the aspect of structuration, *levelates*. Objects at a given levelate are *structures*, or *structurates*. *All objects are structurates*.

From the perspective of a reality at a given levelate, other structurates are *infrarealities*, *corealities*, or *ultrarealities*—that is, *microscopic*, *macroscopic*, or *astronomic*, respectively. Simpler and often more useful are the terms *overate* and *partate*. A flower is an *overate* of its petals, while a page is a *partate* of the book it constructs. *Overateward* motion is from the levelate of the *part* toward that of the *whole*, from the *atom* toward the *molecule*, while *partateward* motion is toward the structural level of the *part*, from the *beach* toward the miniscule *sand grain*.

An interlevelate traveler would know journeys never experienced by space explorers. *Partating*, for example, he or she would shrink into the world of an atom. The dwindling, spiraling journeyer would see that which had been *microscopic* transmuted first into the *macroscopic* then spread out as the *astronomic*. Former *properties* would materialize as *objects* in *positional relationships*. *Heat* would disappear, only to spring out again, transformed, as a wildly careering, bumping assemblage of massive, boulder-like molecules. *Texture* would be gone, replaced by strange mountain ranges and gaping crevasses. Objects and the *relationships* of their arrangement that one had formerly perceived as colevelate realities would swell up, disappearing around one in a huge gust, becoming omnipresent environmental *laws*.

The Mechanism of Enstructuration

The universe, in its spreading complexity, can never be captured by the mind of humankind. In apparent compensation for this, reality is viewable in different ways, depending on one's purpose. Plural reality models are like ropes tied to the world, each straining in a different direction. Just as one could obtain identical results by evaluating the effects of the forces applied

through these ropes either separately or as one composite force, one can turn to different conceptual reality models for different purposes, sometimes obtaining similar analytic results but accruing different insights in the process.

A useful conceptual tool for applications involving *multilevelate reality* is an organizing mechanism one might refer to as a *triate*. A triate has three components: a central *focalate*, an encircling *multiate*, and a diffusely present *diffluat*. The focalate is a *pattern* which the diffluat, as a *diffuse influence*, impresses upon the *reactive* multiate. Examples are easy to find: the blazing focalate sun holding its orbiting multiate solar family in place through the power of its solar diffluat—or the tiny, spinning focalate atomic nucleus binding its encircling, enmultiated sphere of electrons to itself through the atomic diffluat.

A diffluat is a *directed* force *from* a focalate applied *to* a multiate. The pattern-responding multiate experiences the diffluat as the invisible, everywhere presence of the pattern-setting focalate. In a sense, a focalate has a *twofold* presence: as itself and as its manifestation through its associated diffluat. This concept of a single reality manifesting a bifurcated presence that is discrete yet also diffuse can lead to immense developments.

The Levelate Ladder

If one restricts one's view to *part* of a multiate instead of the *entire* multiate, the triate thus observed is a *lateral* triate. The triate with the *total* multiate is a *central* triate. The astronomical triate, for example, which includes the sun as focalate, the solar diffluat, and the *asteroid belt* as multiate is a lateral triate. In this triate, the focalate sun, in ordering the position of every rock in the whirling asteroid belt, thereby *brings into being*

and maintains the existence of the shifting, amorphous, overate object that is the asteroid belt itself.

The finite creation is a *levelate ladder*, each individual reality having its existence as the multiate in some triate which in turn is the multiate in some higher central or lateral triate. This is summarized in the *law of triate identity*, as follows: *Every individual reality has its existence upheld in a triate known as its triate of identity, in which it is the multiate.* Twin to the law of triate identity is the *law of complete triates*, a functional inversion of the definition of lateral triates: *Every lateral triate is part of a central triate.*

In the physical infraworld, the triate ladder begins at the ultimaton then stretches successively overateward to electron, atom, and molecule. At the level of humanity's corealities, it rises from substance to objects and aggregates of objects. In the ultraworld, it enstructurates as planets, solar systems, nebulae, galaxies, space levels, and physical reality totality.

Two Presences of Paradise

The triate concept can help one to understand a class of dichotomous presences described, but not explained, in *The URANTIA Book*. *Paradise*, relates *The URANTIA Book*, is a *discrete* material body *at a central universe location* (0:4.12; 11:0.1). But Paradise is also *diffusely* present, by means of *Paradise gravity, throughout the physical creation* (9:3.1; 11:8.1; 12:3.5; 15:9.1). The Isle of Paradise is the *pattern* of all physical reality (9:3.8; 11:9.5-11:9.7), of which it is also the *source* (0:4.12; 11:8.9), *controller* (0:4.13), and *focal point* (11:8.2; 11:8.9). And Paradise, tells *The URANTIA Book*, is the *nucleus* of the *ultimaton* (42:1.2), which is the elemental subelectronic unit of material reality (42:6.4-42:6.6).

These characteristics of Paradise are harmonious and normal features of

the *triate* concept. From a *multilevelate reality* perspective, the Isle of Paradise is a *focalate*, Paradise gravity its *diffluate*, and the whirling material universes a *multiate* evolving into reflections of its focalate, Paradise. As the focalate of all physical reality, Paradise is the *pattern*, as well as *controller*, of that reality—also the *focal point*. As the focalate in the *triate of identity* of total material reality, Paradise is the *source* of the material universes. The diffuse omnipresence of Paradise through the instrumentality of Paradise gravity is the everywhere presence of a *focalate* in its *diffluate*. Paradise is the nucleus of the ultimatons by virtue of being the focalate in the triate of identity that causes the whirling energies of the ultimatons to condense into a material sphere—also because the ultimatons, as *all* material reality, whirls around Paradise as center.

Absolute and Near-Absolute Triates

Each of the three Paradise Deities is *discretely contactable* on the Isle of Paradise (11:1.1-11:1.4) and also, through individual *gravity circuits* (12:3.1-12:3.5), which are described as *presence circuits* (12:3.6; 15:9.1), *diffusely omnipresent* over an entire dimensional universe as creator, controller, and upholder (0:2.12-0:2.14; 0:3.13-0:3.15; 12:3.1-12:3.12). With the concept of triates available as a visualizing tool, this dichotomy of presence becomes straightforward of understanding. Each Paradise Deity is a *focalate* who upholds, through the associated *gravity circuit*, or *diffluate*, the realities of a separate dimension of existence. The Eternal Son is the *source and center* of all *spirit* reality, *omnipresent* in the spirit universe by means of his *spirit gravity circuit—diffluate*. Through spirit gravity, he grasps all spirit values and ordains the reality of all spirit (7:0.1-7:1.11). The Infinite Spirit, through the *mind gravity diffluate*, is the source and center of the universe of mind (9:5.1-9:6.9). The Universal Father, as an *omnipresent person* in his

personality circuit, is the source and center of all personality (5:6.4-5:6.11).

The Universal Father, as the First Source and Center of all things and beings, is also the focalate in the triates of identity of the other six of the *Seven Absolutes of Infinity*. He brings the Eternal Son and Paradise into being in two triates of identity which, like the other of the six infinite triates of identity, are *lateral triates*. Together they all form a *central triate*, their composite multiate a six-segmented, infinite reality forever and timelessly encircling its reality-sustaining focalate, the Universal Father, the I AM, the *Infinite* (0:3.1-0:3.19; 3:1.7-3:1.11; 105:3.10).

The Seven Master Spirits, tells *The URANTIA Book* in words descriptive of the *dual presence* of a focalate, are an *all-embracing, all-encompassing power of central location* (13:4.2). Each is discretely resident on peripheral Paradise (13:4.2; 16:0.12) yet diffusely present throughout one of the seven superuniverses (25:2.4) as the source (16:6.2-16:2.3) and administrator (42:10.6) of the superuniverse cosmic mind. A Master Spirit is thus the *focalate* of the superuniverse cosmic mind; through the corresponding *difflluate*, that Master Spirit as *pattern* is impressed (16:5.1-16:5.5) on the countless living minds of the superuniverse mind multiate.

Presences of the Creator Son

The URANTIA Book tells that as a discretely contactable person, a Paradise Creator Son cannot be in more than one place at a time (34:3.5). It *also* teaches that as a mind-influencing *Spirit of Truth*, he is diffusely present throughout a local universe, gently guiding the minds of his local universe children (21:2.11; 21:5.10; 34:4.5). This becomes understandable when one concludes that the Creator Son has *two presences*—or rather, *one presence* with *two phases*. Drawing upon concepts of multilevelate reality, one can

visualize a Creator Son as a mind-influencing *focalate* in his universe and the Spirit of Truth as his associated *diffluate*.

The local universe Mother Spirit, associate of the Creator Son, comes into being in complementary response to the potentials realized by the creation of the Creator Son (17:6.3; 34:0.1-34:0.2). A *discrete personal* presence on the local universe headquarters sphere, which she never leaves (34:4.7), she is a *diffuse* presence throughout the local universe (34:3.3), through the action of the superuniverse Master Spirit, who enfocalates a more primordial triate (16:4.8; 16:4.13-16:4.14; 34:1.3; 34:2.3). The Mother Spirit defines the local universe boundaries, by the geographic limits of her consciousness and choice of action (34:1.2; 34:3.3; 34:3.8; 41:0.1). She *administers* the Spirit of Truth when the Creator Son is in (20:6.8; 34:4.5-34:4.7), and away from (21:2.11; 34:4.6), his local universe.

A focalate must remain at the central *focal point*, or *seat of power*, of its triate in order to be present in its *diffluate* (11:1.4; 32:2.5; 34:4.7), which it can then subordinate to another reality. It seems that the Mother Spirit, resident at the local universe headquarters, is a *focalate* and her diffuse presence a *diffluate* which she variously (34:4.7) administers: one phase as the *Spirit of Truth* (20:6.8; 34:3.6), which she subordinates to her complementary Creator Son; another phase which she administers as her *Holy Spirit* (16:4.13; 34:4.7); and another as her *Adjutant Mind Spirits* (36:5.4).

The URANTIA Book also describes an association of the Creator Son and local universe Mother Spirit in a *physical* triate. Early in the building of his local universe, tells *The URANTIA Book*, the Creator Son remains *discretely* on the local universe headquarters sphere (32:2.5), providing the *pattern* (34:0.3) that the *diffuse*, not-yet-personal *Creative Spirit*, who will evolve into the *Mother Spirit* (34:1.1), uses in applying her creative powers to

the *responsive* energy-matter comprising the physical *multiate* of the local universe (34:0.2-34:0.3).

Gravity and Reality

Paradise-level gravity—material, mindal, spirital, and personal—is *universal gravity* (15:9.1), *absolute gravity* (12:3.1-12:3.6). At subabsolute levels it produces *local gravity*: the *superuniverse* and *local universe circuits* (15:9.1-15:9.14). *Absolute gravity* is not the *linear gravity* of enstructurated universe reality (12:3.8; 42:2.12). Paradise gravity, as a *diffuate*, holds objects not just in *position*, but in *existence*. This explains the fact that the *antigravity* endowment of certain high beings (9:3.2; 29:4.19) is a *dematerializing* action, capable of fading even the building-block *ultimatons* from being (42:6.3-42:6.4; 15:8.4-15:8.10). Like a cup carrying life-sustaining water to a multitude of thirsty travelers, gravity is a vessel, a *presence circuit* (12:3.6; 15:9.1), conveying the reality-sustaining presence of a *focalate* to a *universe*. Gravity is the hand of the Infinite upholding all things and guiding his universe children homeward.

6. Dimensionality

The universe is a great ocean, its fluidic presence interspersed by countless crystalline objects, icebergs on and of the sea of existence. Through the universal ocean stream three limitless currents—the physical, mindal, and spiritual dimensions, their outpourings and returnings curving toward the distant centrality of Paradise.

One could imagine the universe as an ocean not of *space*, but of *water* at *near-freezing temperatures*, devoid of any other substance. Cities of gleaming ice would house machines of crystallized water energized by flowing liquid water. In just such a way, the invisible continuum of *charged space* is, in denser form, the enstructurated matter of the planets and the flowing energies of space.

The Oceans of Space

The reaches of infinity are marked with numerous universe oceans. Among these is the vertical, hourglass-shaped reservoir of *unpervaded space* (11:6.1). Every ocean, from the *Atlantic Ocean* to the *Indian Ocean*, has a *name*—a *proper noun*. It seems appropriate and useful to designate this primordial body of pure space *Spatium Physicus*. Another primordial ocean is the mysterious reservoir of *space potency* located in an unknown place (11:5.4; 11:8.8) previous to its union with space. Being *force charge* (11:5.4; 12:8.2), this hidden sea can appropriately be referred to as *Fortium Physicus*.

These two great oceans pour out into a horizontal, disk-shaped basin, their mixture, *pervaded space*, or *charged space*, becoming the home sea of humankind (11:5.7; 11:6.1-11:6.2; 11:7.2; 11:7.6). This sea, the entire creation of time and space, can appropriately be designated *Continuum Physicus*.

There are other universe oceans. In the vastnesses of *Continuums Mindus* and *Spiritus* rise the gleaming world of mindal awareness and the shining creation of spirital being, their respective realities *enspatiated* in *Spatiums Mindus* and *Spiritus* and *enfortiated* in *Fortiums Mindus* and *Spiritus*. These circling pools of universe reality are also known as *fields*.

Space and the Dimensions

The URANTIA Book teaches that space potency, or force, slows down through phases of condensation to become energy and substance 11:5.9; 42:1.2; 42:2.1-42:2.20; 42:6.4). *Substance* contains not only *charge*, but also *space* (118:3.5-118:3.6), which is a *positive reality* (12:4.7; 130:7.6). It is therefore the space-charge *mixture of charged space itself*—a *continuum*—that enstructurates to become substance. Each continuum, like the all-encompassing water of the hypothetical aqueous universe, is unique *space*, *energy*, and *substance*.

Dimension signifies a *primordial reality* within which the things of existence are *moulded* (0:6.1; 0:6.10-0:6.13). To a finite mind of time and space, a dimension would thus be an ocean of *charged space*—a *continuum*—in all of its phases of condensation. To mortal ascenders, the physical dimension is *Continuum Physicus* as space, energy, and substance. Similarly, the spirital dimension is *Continuum Spiritus* and the mindal dimension *Continuum Mindus*. One can refer to the structurates, or objects, of the

physical, mindal, or spirital dimension as *physicates, mindates* (or *concepts*), or *spiritates*, respectively.

One could view the charge and space fields *behind* the continuums as *themselves* being *higher* and *purser* dimensions. Consciousness approaching the *awareness of seven dimensions*, teaches *The URANTIA Book*, conceives of potential space as a *near ultimate* (130:7.6). As one attains transcendental levels of Deity-likeness, one's ideas of *time* and *space* increasingly approximate the *timeless* and *spaceless* concepts of the *Absolutes* (130:7.8). Surviving mortals ultimately attain identity in a *seven-dimensional universe* (130:7.7).

Nature of the Dimensions

A dimension is an expression of its two primalates—its *space* field and *charge* field. *Space* is a *bestowal of*, and *charge* evolves into *obedience to*, the *absolute actual* associated with that dimension: the *Paradise Source and Center*, in the case of *physical reality* (7:1.10; 11:7.4; 29:5.5). The *physical universe*, as an expression of the impersonal *Paradise Source and Center* (9:3.8), reveals no aspect of *inherent personal value*. In contrast, *Continuum Spiritus*, created and upheld by a *person*—the *Eternal Son* (6:4.1; 7:0.4)—contains personally relevant relationships, laws, reactions, and properties (1:3.5; 6:8.5; 12:8.13-12:9.1).

The *Infinite Spirit*, invested by the *Paradise Source and Center* with the overcontrol of *subabsolute physical reality* (9:3.5-9:3.6; 29:1.1) and by the *Eternal Son* with the overcontrol of *subabsolute spirital reality* (24:1.1-24:1.2), is also the absolute source of *mind* (9:1.4; 9:5.2). Mind can thus *associate with*, and also *interrelate*, *physical and spirital reality* (9:0.4; 9:6.7; 12:6.3; 16:4.1-16:4.2).

Mindal Structurates

Mind can be classified as *physical*, *mindal*, or *spirital* (16:6.5-16:6.9; 16:8.15-16:9.2; 49:5.14; 111:1.5; 111:2.2-111:2.8). Though purely mindal realities, these phases of mind can conveniently be viewed as mindal *subdimensions*: *Continuum Physicum Mindus*, *Continuum Mindum Mindus*, and *Continuum Spiritum Mindus*, respectively, with corresponding space and charge fields. Mindates associated with *physical reality* are *physiccepts*, or *physical concepts*, of *physical mind*, while those associated with *spirital reality* are *spirital concepts*, or *spiritcepts*, constituting *spirital mind*.

Nascent, or cosmic, *physic* (*physical reality*), tells *The URANTIA Book*, is responsive to *mind* and nascent *mind* responds to *spirit* (9:4.5; 42:12.15). Just as bits of mineral, snipped and arranged to a specific *pattern* as antenna, capacitor, and resistor, can capture invisible, speeding radio waves, amplifying and transforming them into compelling words, inspiring music, or even remotely controlled movement, so, too, the *brain*, a master sculpture in tiny, living cells of mindal endowment (36:5.15; 42:10.3; 65:7.5-65:7.6), transforms and enstructurates the basic activations of *mind* (65:6.10; 111:6.5) into complex *thought*, *awareness*, and *action*.

Living Mind

Primitive animal organisms, living in lilliputian landscapes, possess microscopic *mind* endowments (36:5.15; 42:10.3; 65:7.5-65:7.6). Each animal cell has a *physical brain*, tiny gateway to the *mindal universe*. *Physical cell* and associated *mindal component*—*physicate* and corresponding *physiccept*—they embrace across a dimensional boundary, two parts of *one multidimensional object*, a *transate*.

Life springs only from *preexistent life* (36:6.2). *Mind* springs only from

preexistent mind (36:6.2). Division of a preexistent *physical cell* into two cells would seem to be accompanied by division of its associated preexistent *mindal cell* and pairing together of respective offspring across the dimensional walls. This *mindal reproduction*, with associated *genetic mindal inheritance*, could be responsible for the beliefs of some persons that they possess memories from previous lives. *The URANTIA Book* tells that personality does not return to a physical existence after physical death (46:7.4-46:7.5; 164:3.4).

Mind is organized consciousness (12:8.11). The first aggregating level of physical cells is *living tissue*, perhaps counterparted in Continuum Physicum Mindus by mindal cells joined together as *tissue-level mind*. In an overateward direction, *organs* may be associated with *organ-level mindates*. More overateward mindal enstructuration produces *individual creature consciousness* and, further overateward, perhaps *group mind*.

Spanning the Dimensions

Mindal awareness encounters only *mindal realities*, not *physical* or *spiritual* (111:1.3-111:1.5). *Physical light* never enters the brain. Instead, it is encoded by the visual system of the *eye* into *electrical impulses*, which then stimulate *physicate patterns* in the *physical brain*. These living *physical patterns* stir corresponding *physiccept patterns* in the dimension of *mind*. Gazing out upon the world, one might contemplate with awe the spreading horizon as it encircles the world or marvel in wonder at the space-flung sky enwrapping all things; but what one *actually* views are *mindate counterparts* of these *physical realities*, *models* built of elementary *mindal cells* enstructured as overate *physiccepts* in one's inner world of *mind*.

Creatures of purely *physical mind* act only in response to the awareness

of *physiccepts*. In contrast, choice is purely *spirital* in creatures of the *spirital* world. *Human* life is different from both of these. The indwelling *spirit* associates with the human's *spirital mind*, causing it to develop *mindal spiritcepts*, while the *physical* mind is involved with the *physical* aspects of life. It is in the *physical mind* that the power of *choice* has developed (111:3.2).

Higher *motivations* are *spirital*, realized as *spiritcepts*—but life's *situations* are encountered through *physical sensors* and perceived as corresponding *physiccepts*. In the *mindal interior* is the *mindal mind*, also known as the *mid mind*, or *soul* (111:2.8). Mindal structurates there are *mindcepts*, also known as *soulates*, which interrelate motivating *spiritcepts* of *spirital mind* and responding *physiccepts* of *physical mind* (110:2.4-110:2.6; 111:2.7; 111:3.2; 0:5.10). Thus the soul sorts and coordinates values, establishes *attitudinal reactions* (9:4.6; 111:3.2; 112:1.15), and brings about increasing spirit influence over the mind.

Dimensional Transition

The soul is described in The URANTIA Book as character (112:6.5-112:6.7), also a formula of identity (112:3.5) and a mind matrix (47:3.3). The existence of physical or spirital mind can be inferred by physical or spirital testing. The soul, however, a Continuum Mindus mindcept, cannot, teaches The URANTIA Book, be discovered by exclusively physical or spirital testing (133:6.7). Growth of the soul, development of spiritual character, comes from the conscious attempt to follow the indwelling spirit (110:2.4-110:2.6; 111:2.9-11:2.10; 157:6.4). Survival comes as personality relocates its seat of identity from the physical mind to the soul (1:3.7; 111:3.2; 112:2.20; 112:5.3-112:5.4).

Mind is consciousness (12:8.11)—but not memory, as can be seen by the fact that memories can be lost through damage to the physical brain. The brain is, among other things, a physical notebook inscribed with facts by physical mind for later use. At physical death, physical memories are lost with the physical brain (112:5.22). After resurrection, one can hear or read about one's previous physical experiences (112:6.8). The soul, offspring of the physical and spirital minds, contains patterns, associated with the memories of these mind phases, which infuse the reacquired facts with the power of original memory (40:9.4-40:9.7; 112:6.8). Spiritally significant memories are permanent possessions of one's spirit indweller and are available to one again after resurrection (47:3.3; 112:5.22; 112:6.7-112:6.8).

Morontia Reality

The post-resurrection *form* is of *morontia substance*, a material which, though condensed from physical energy, incorporates internal motions of modified frequency and is invisible to the human eye (48:1.3; 189:4.11; 190:0.3; 191:3.2). Morontia substance, which has an element corresponding to each *physical* element (48:1.3), can be *coordinated* with *spirital reality* to create a new, *transate* reality of the same name: *morontia substance* (48:1.5; 48:2.15).

Morontia, teaches *The URANTIA Book*, refers to a vast range of reality between the *physical* and *spirital* (0:5.12), the word, *between*, being a *functional* designation (48:2.22). The soul, though a *mindal* reality of the *mid mind*, is designated *morontia* (0:5.10; 111:2.8), because it *intervenes functionally* between *physic* and *spirit* (110:2.5-110:2.6). *The URANTIA Book* tells that all substance and all forms of life on the progressive morontia worlds, including plant and animal life, are identical from sphere to sphere

but increasingly synchronized, in a *functional* manner, with *spirit* (48:2.15-48:2.16; 48:2.22). The transate morontia form, subject to overcontrol by a spiritual entity (48:1.5), cannot support consciousness without the presence of the indwelling spirit (112:6.7).

Morontia beings have vision encompassing the *physical* and *morontial* phases of the physical dimension (48:2.26). They synthesize and correlate their dual-phase observations through the technique of *morontia mota* (48:6.27-48:6.28), successor to the single-phase *philosophy* of the *physical* life. Perception of a *whole new realm* between the physical and spiritual worlds greatly expands one's ideas of *time* and *space* (130:7.8).

The local universe *morontia worlds*, progressively attuned to *decreased physical* and *increased spiritual* overcontrol (48:2.15-48:2.16; 48:2.21-48:2.22), are a *ladder* from *physicality* to *spirituality* (48:1.1-48:1.2; 48:1.4; 111:3.3). The *goal* is the *Heavenly Father* in all of his phases of Deity manifestation; the *destination* is *Paradise*—and *beyond* Paradise, the *Universe Absolute*; the *way* is *Christ Michael*—and *beyond* Christ Michael, the *Supreme*; the *key* is *faith, sincerity*, and a *desire to know and serve God*.

7. Destiny

In the world of humanity, one must communicate through *words and concepts*. But in the things of God, there is a language of *quick-felt awareness* that speaks *directly to the soul*. A caravan of geese arrowing through the bright autumn sky speaks of *exciting change*. Contentment sparkling in an elderly person's eyes is a *bright promise* of a *far-off tomorrow*. An infant taking its first step touches one with *deeply felt* and *happily accepted responsibility*.

Like flowers under a single, bright sun, the souls of God-seeking humanity rejoice to *one shining stimulation*. The divine intention is perceived in the human heart as a *song of bright being* and a *symphony of shared becoming*. It is known as *destiny*.

Beyond Concepts

The things that tug at the hearts of humankind are not random, nor are they only of the moment, to pass and then forever be still. The longing to *perpetuate an uplifting relationship*, the desire to *serve*, the determination to *exalt something that is beautiful and good*, the hope of being part of a *high, unending meaning*—these are the urgings of the divine purpose, *the call of destiny*.

The URANTIA Book teaches that the mind *knows* facts but the soul *feels* values (111:3.6; 2:7.6). The embryonic soul is the child of the material and

spiritual minds. It can perceive the facts of material mind and the values of spiritual mind *insofar as these are mutually parallel*. Its own language, the tongue of material mind following spiritual mind and spiritual mind leading material mind, cannot be perceived by purely material or spiritual mind. If one would *speak to* or *hear* another soul, it must be through one's *own* soul.

There is thrill and joy in the truth that *following divinity* and *aspiring to destiny* do not mean that one must reject the deep urgings of one's heart in order to pursue lifeless and formulaic undertakings. *The URANTIA Book* teaches that *man's ideals are not necessarily God's ideals*: one can be true to one's heart *and* mind by avoiding the formulation of *mentally conceived ideals* that frustrate the requirements of the *soul* (12:5.10; 103:4.2-103:4.3).

Texture and Perception

Reality—emotional, intellectual, spiritual, or factual—is perceived *intuitively* through its *textural variations* and *analytically* through the themes, such as shape or melody, embodied in the *interrelationships* of its *textures*.

Artists are faced with the task of devising and interrelating textures to represent the realities they portray. On a painted canvas, a wooded glen taking form in green swirlings is imbued with excitement by overlaid dapplings of golden sunlight. In an orchestral hall, wending bass frequencies overlaid by soprano trillings are the backdrop for the exquisite message of a dramatic melody line. Similarly, a storyteller builds with excitement, wonder, and expectation, while a spiritual teacher works with soul-evoking symbolism and metaphor.

Destiny, shaped in outlines of transcendent proportion and patterned in textures of personal significance, is a reality. Perceiving the larger *themes* is the task of the *mind*; contacting the deeply felt *texture* is the province of the

soul.

The Absolutes and Destiny

Destiny is a word for *divinely ordained reality*. Only appearing as a *future* reality when viewed from the *finite* level, destiny is a *maturing* reality from an *absonite* perspective (105:7.1-105:7.3) and, from an *absolute* vantage point, an *ever present* reality (1173:5; 1262:8; 1296:3). The *absolute* basis of destiny is distant from *human experience*; however, understanding it is important; for *finite* realities can only be understood in terms of the *higher* realities from which they are *derived* (1:6.1).

The *establisher, developer, and consummator* of destiny is *Total Deity* manifesting at various *levels* (106:7.3). At the *absolute existential Paradise* level, *Total Actual Deity, the Paradise Trinity, originates* destiny, ordaining *postexistential* reality (118:4.3-118:4.5).

Total *Potential* Existential Deity, the *Deity Absolute*, responds. Interpreting the commands of the existential Trinity in terms of absolute potentiality, this repository of all volitional potentiality *infuses* reality *potential* into the *Unqualified Absolute* as coordinated by the *Universal Absolute* (118:4.3-118:4.5). Emerging *actual* reality becomes a part of the realities of the members of the *triodity of actuality*: the *Eternal Son*, the *Infinite Spirit*, and *Paradise* (104:5.2-104:5.6; 115:3.14).

Experiential Deity and Destiny

Potential transmutes to *actual* through the action of Total *Experiential* Deity at the level of the *Absolute, Ultimate, and Supreme* (115:4.6; 118:4.3-118:4.7). *Absolute Deity establishes potentiality* and consummates the evolved *cosmos-infinite* (0:10.1-0:10.2; 12:6.9; 106:6.3; 118:4.3; 118:4.5).

Ultimate Deity, the architect of reality, *conditions* the *direction* of reality-to-be and consummates the time-space-transcended, evolved *master universe* (12:6.10; 106:4.2; 118:4.6). *Supreme* Deity *factualizes* *finite time-space evolution* and consummates the finite, evolved *grand universe* (115:4.6; 117:7.15; 118:4.7).

As factualizations of *Experiential Supreme Deity*, human ascenders aspire to an *eternal* and *divine destiny* (27:1.1; 27:7.8; 117:2.5). Each perfected mortal finaliter, evolved in time and space and fused with a fragment of Deity, will express *Supreme Deity* just as Michael, during his mortal incarnation, expressed the *Universal Father* (117:5.4).

Ascendant Destiny

As *eternals* existing and functioning *outside the time stream* (27:1.3-27:1.5; 116:3.4), *Paradise finaliters*, *ascended mortals*, will *traverse* the far reaches of *space* (14:5.5) on the divine orders of the *Paradise Trinity* (27:7.9-27:7.10; 31:0.12; 117:7.7). Personalized in living systems of timeless, spaceless reality, these clear prisms of the divine shining will contact reality with *forty-nine material*, *seventy morontial*, and *seventy to two hundred-ten spiritual senses* (14:2.3) in their *God-revealing* missions of *eternity* (56:8.4).

At some time in the distant future, as perceived from a time-space creature's point of view, evolution of the *Supreme* will be *completed* and *finite growth* will be *ended* (117:2.2; 117:2.5-117:2.6). Collectively attuned by then to the total mind of the finite (117:5.3) and comprising a phase of *Supremacy* (117:0.3; 118:3.4), finaliters will travel to the master universe *outer space levels* to assist life that will begin developing there to factualize the eventuation of *space-time-transcendent*, or *Ultimate, Deity*.

In that future universe, with all finite growth exhausted, Paradise

finaliters and other ministers of the Supreme will be indispensable to the realization of the children of the Ultimate (31:10.11-31:10.14; 117:2.6). Making the accumulated values and meanings of time and space available, these *personalities of God the Supreme* (117:5.3-117:5.4) will engage with the absonite beings in an undertaking to attain time-space-transcended *absonite* values and meanings, a *joint search* for the *Ultimate* (0:1.12; 31:10.10; 117:7.17).

The Soul of Destiny

As an anticipated reality of the future can be appreciated through an awareness of its projected parts, so the future *universe of eternity* can be *feelingly known* through learning of the *experiences* that will be involved in *producing* it. Destiny can be *felt* by brushing the canvas of the soul with *textures* representing interlinked factual-spiritual factors of the anticipated Paradise ascent.

Adventure, though not a *goal*, is an ever present part of the Paradise ascent (14:5.10). *Reality awareness deepens* through discoveries on *real worlds* with spreading atmospheres, sparkling lakes, and teeming animal and plant life (14:3.7; 43:6.1-43:6.8). Even on the eve of Paradise attainment, during the long traversal of the one-billion Havona spheres of eternal perfection, ascenders experience *unending astonishment* at successive wonders opening to them (14:5.6; 14:5.9). *Encountering of origins* is a thread rippling through the fabric of the Havona experience. Among the Havona beings, some are patterns for entire orders of time-space creatures (14:4.18). Certain of the Havona arts are encountered in transplanted form in the local universe constellations (44:0.13-44:0.14).

The Portals of Eternity

Commitment to the Deity ascent intensifies into a growing passion as one is joined by perfecting ascenders from other worlds. The great, the noble, and the transcendent mingle, fraternize, and cooperate—like master mountain climbers, ever *gazing*, ever *climbing*, *upward* (14:2.7; 14:4.22; 27:2.3).

Over the Havona worlds hovers the *spiritual presence* of the *Eternal Son*, perceived as a *sublime coordination* (7:2.2). *Unity* and *harmony* swell to *limitless* proportions (7:2.2; 44:1.11). Even the *animal* kingdom is a chorus of harmony, trust, and beauty (14:4.9). Havona *companions* and *activities* (26:5.4) and a formal *course of study* (26:5.2) advance the ascender toward the goal of attaining the presence and perception of *Paradise Deity* (26:8.2-26:8.3).

After achievement of the Paradise presence of the Infinite Spirit, Eternal Son, and Universal Father comes rebirth from *time* to *eternity*. *Paradise training* and *residency* follow, and induction into the *finaliters* under eternal *allegiance* to the *Paradise Trinity* (14:5.4; 26:9.4; 27:0.11; 27:7.9-27:7.10).

The Bond of Destiny

Destiny is *more than individual*. It is an overall reality *shared by all* (3:5.15; 117:6.20-117:6.21). Angels denominated *Guardians of Destiny* (113:2.1-113:2.2) safeguard potentials of *supremacy*, *ultimacy*, and *absoluteness*, which, though associated with individual souls, are the common heritage of all. As countless finite personalities and interpersonal relationships develop, and as impersonal finite reality becomes unified under Supreme Deity, the *Supreme Being* increasingly realizes (117:0.3; 117:4.6).

An *intimate relationship* joins *experiential Deity* and *ascender*

(117:4.8). The ascender's *awareness* of this relationship is the *basis* of the *measure* of his or her *progress* through the *seven psychic circles of cosmic growth* (110:6.16). The ascender senses the bond with experiential Deity as *noble duty, sacred responsibility, high meaning—and something incomparably close and dear* (100:6.3; 117:4.8; 117:4.13).

The Call of Destiny

Humans, provided with material instincts for the interest of self and species, are also endowed with *higher urges* relating to *destiny*. The desire to *look up* to persons of higher status, venerating royalty and those considered *great*, is *designed* into humans for those times when they shall associate with *higher beings*. *Love of adventure* is put into men and women as *stimulation* and *tonic* for the Paradise ascent (14:5.10). *Love of parents* and *love of offspring* prepare one to experience the relationship between Deity and ascender (142:7.4). *Affection for brothers and sisters* prepares a way for awareness of the interrelatedness of all beings (142:7.4).

Honor, righteousness, patriotism, religious sentiment—these deep stirrings are *preparations* for the *bright realities* of *higher realms* (3:5.6-3:5.14). The eternal ascent is not in the nature of continuing *accumulation* of reality by the ascender, but rather continual *divestment* (117:5.5-117:5.9) and concomitant *expansion* into *ever more encompassing* realities (117:5.1-117:5.2; 117:5.13-117:5.14).

Ascenders learn to *trust God in all things*, discovering and rediscovering with breathless joy and burning hearts that to desire what *God* desires is wisdom and righteousness. Everything created is *to a purpose*. Fulfillment for any reality is to be doing that for which it was created. Fulfillment for a *wheel* is to *spin*, as its designer *intended*. A *chair* fulfills its

being in *supporting the human frame*, as *envisioned by its builder*. For a *man* or *woman*, the *highest fulfillment possible* is to *know and do* that *very thing* for which he or she was created by God.

Destiny calls from infinity and eternity, sweeping as a wind through the hearts of humankind. Humans can choose to respond, becoming expressions of limitless divinity. The melody of responding human souls resonating to this vast stirring is a fragrance that rises with them through the higher halls of reality, now and forever, even to the presence of the Infinite.

Glossary

antigravity annulment of the action of gravity

central triate a *triate* in which the *multiate* is not part of a greater *multiate* in the same *triate* (see *lateral triate*)

charge (field) (also force) a *field* that can associate with a *space field* to form a *continuum field* (see *fortium*)

charged space (field) continuum

colevelate (adj) existing at the same *levelate* of *realitization*

colevelateward conceptual direction within a *levelate* (see *overateward*, also *partateward*)

concept a *mindate*

consummative the final, post-*transformative* phase of reality development associated with Deity unification

continuum (field) (also charged space) 1: the mixture of a *space (field)* and *charge (field)* 2: a universal sea of *charged space*

Continuum Mindus the *mindal continuum*, the sea of *charged mindal space*

Continuum Physicus the *physical continuum*, the sea of *charged physical space*

Continuum Spiritus the *spirital continuum*, the sea of *charged spirital space*

derivative reality a reality in the direct line of descent of a more *primalate* reality

diffluate (see *triate*)

dimension a *continuum* and its *enstructurated* realities; i.e., the *physical*, *mindal*, or *spirital dimension*

diminish to cause a *field* to function at a more *finalateward levelate*, producing a *mainfield* in contrast to the more *primalate superfield*

diminisher (field) a *field* that can *diminish* another *field*

duration consciousness consciousness based on durational sequentiality (contrasts with *sequence consciousness*) (see *emulative time*)

emulative at the finite level (contrasts with *ordinative*)

emulative life mechanism a life mechanism of *emulative substance*, subject

to *emulative time* and *emulative space*

emulative mind *mind* containing inherent motion of thought

emulative space the *maincontinuum*; i.e., evolutionary *space*

emulative substance *substance* *realitized* in the *maincontinuum*, built up from inherent motion

emulative time durational sequentiality due to inherent motion

enstructured mind levels of *mindal enstructuration* corresponding to levels of living *physical enstructuration*; i.e., cellular-level *mind*, tissue-level *mind*, organ-level *mind*, organism-level *mind*, and perhaps higher, or group-level, *mind*

enstructuration 1: (*n*) (also *structurate*) a reality existing at multiple levels, as a flower petal is *one* petal, *many* cells, and *part of* an overall flower 2: (*v*) the act of creating an *enstructuration*

Existential Flower, the the Seven Absolutes of Infinity as a living cosmic flower, the First Source and Center being the center and also the sap, and each of the other six an individual petal

field a featureless reality, as the sea or a blank sheet of paper

finalate (*n, adj, v*) the opposite of *primalate*

finalateward conceptual direction from the *primalate* toward the *finalate*

focalate (see *triate*)

force *charge*

fortium a universal sea of *charge*

Fortium Mindus the sea of *mindal charge*

Fortium Physicus the sea of *physical charge*

Fortium Spiritus the sea of *spirital charge*

foundate the most elementary of *objects*, produced by a *pattern field*, called a *patternate (field)*, shaping a *continuum field*, called an *impressate (field)*

gravity a *diffuate*

impressate (field) a *continuum field* that can be shaped by a *pattern field*, called a *patternate (field)*, to produce the most elementary of *objects*, a *foundate*

inceptive the originating, pre-*transformative* phase of reality development

Infinity Point, the at the *Isle of Paradise*, the *dimensional* intersection—where the three *dimensions, physical, mindal, and spirital*, are one

Isle of Paradise the experientible (non-existential) aspect of *Paradise*

labyrinthine sphere the total *space* of a given *dimension*, consisting of a sphere of *midspace* containing an embedded chamber of *spatium*, of *fortium*,

and of *continuum*

lateral triate a *triate* in which the *multiate* is part of a greater *multiate* in the same *triate* (see *central triate*)

law reality perceived in an *overateward* direction

law of complete triates *Every lateral triate is part of a central triate*

law of triate identity *Every individual reality has its existence upheld in a triate known as its triate of identity, in which it is the multiate*

levelate (*n*) denotes a level of *enstructured* reality, emphasizing *multilevelate* reality aspects

maincharge (field) a *charge (field)* that has been *diminished*

maincontinuum (field) a *continuum (field)* that has been *diminished*

mainfield a *field* that has been *diminished*

mainspace (field) a *space (field)* that has been *diminished*

mid mind *mindal mind*

mind a *mindate*

mindal pertains to the *dimension* of *mind*

mindal cell the *mindal* endowment of a living cell; i.e., a *mindate* corresponding to the living material cell, or *physicate*

mindal genetic inheritance the *mindal* inheritance factors transmitted through *mindal reproduction*

mindal mind (also mid mind, also soul) a *mindcept*

mindal reproduction the reproductive division of a *mindal cell* at the time a corresponding *physical* cell divides, producing the *mindal* endowments for the new *physical* cells

mindate (also concept) a *structurate* of the *mindal dimension*

mindcept (also soul, also soulate) a *mindate* in the *mid mind (mindal mind)*, interrelating *physiccepts* and *spiritcepts*

morontia (*adj*) a term used with widely different but related meanings pertaining ultimately to coordination between *physical* and *spiritual* reality

morontia form a post-resurrection life vessel of *transate morontia substance*

morontia life 1: life inhabiting a *morontia form* 2: the culture and environment of beings inhabiting *morontia forms*

morontia mind a *mindal* reality that is associated with a living *morontia form*

morontia mota the perspective developed through integrating the physical and nontransate *morontia* vision of the *morontia form*

morontia soul a *mindcept*

morontia substance 1: *nontransate physical substance* precipitated at a modified rate of revolution, invisible to material creatures and capable of being associated with *spirital* realities to form a *transate* reality compound 2: the *transate* reality described in 1

morontia world a *physical* sphere devoted primarily to *morontia life*

multiate (see *triate*)

multilevelate existing at multiple levels—*enstructured*

multilevelate reality designates the subject matter of the study of reality as a total and in its various phases

object an *enstructured* portion of a *continuum (field)* (see *foundate*)

ordinative at the *Paradise* level (contrasts with *emulative*)

ordinative life mechanism a life mechanism of *ordinative substance*, exempt from *emulative time* and *emulative space*

ordinative mind *mind* containing no inherent motion of thought

ordinative space the *supercontinuum*, in the *physical dimension* also referred to as *Paradise area*

ordinative substance substance realized in the *supercontinuum*, not built up of any kind of motion

ordinative time nondurational sequentiality due to volitional—not inherent—motion

overate 1: (*n*) a reality in the line of aggregation of a given reality, as a beach is an *overate* of its sand grains 2: (*v*) to move in concept in an *overateward* direction

overateward conceptual direction from the *partate* toward the *overate*

Paradatia the existential (non-experiencible) aspect of *Paradise*

Paradise the absolute of materiality; i.e., the source, center, and upholder of *physicality*

Paradise area *ordinative space*

partate 1: (*n*) a reality in the line of disaggregation of a given reality, as a grain of sand is a *partate* of a beach 2: (*v*) to move in concept in a *partateward* direction

partateward conceptual direction from the *overate* toward the *partate*

patternate (field) a pattern *field* that can shape a (*continuum*) *field* called an *impressate (field)* to produce the most elementary of objects, a *foundate*

physic a *physicate*

physical pertains to the *dimension* of *physic*

physical mind a *physiccept*

physicate a *structurate* of the *physical dimension*

physiccept (also physical mind) a *mindate* that is associated with a *physicate*

primalate (contrasts with *finalate*) 1: (n) a *primordial* reality, as a fiber is a *primalate* of a rope 2: (adj) *primordial* 3: (v) to move in concept toward the more *primordial* level

primalateward conceptual direction from the *finalate* toward the *primalate*

primordial in the generative line of relatively *derivative realities*

property reality perceived in a *partateward* direction

realitize to come into being—*enstructurate*

relationship reality perceived in a *colevelateward* direction

sequence consciousness consciousness based on nondurational sequentiality (contrasts with *duration consciousness*) (see *ordinative time*)

soul (also soulate) a *mindcept*

soulate *soul*

space (field) 1: *spatium*, or *uncharged space* 2: *charged space* (see *continuum (field)*)

space charge *fortium*

spatium a universal sea of *uncharged space*

Spatium Mindus the sea of *uncharged mindal space*

Spatium Physicus the sea of *uncharged physical space*

Spatium Spiritus the sea of *uncharged spirital space*

spirital pertains to the *dimension* of *spirit*

spirital mind a *spiritcept*

spiritate a *structurate* of the *spirital dimension*

spiritcept (also spirital mind) a *mindate* that is associated with a *spiritate*

spirital (adj) pertains to *spirital mind*, a *mindal*—not a *spirital*—reality

starwind, the the will of God manifest as the unified motion of evolutionary change in the universe

structurate (n) an *object*, a *structure*, an *enstructurated* reality, emphasizing its *multilevelate* aspects

substance 1: a *foundate* 2: an aggregation of *foundates*

supercharge (field) a *charge (field)* that has not been *diminished*

supercontinuum (field) a *continuum (field)* that has not been *diminished*

superfield a *field* that has not been *diminished*

superspace (field) a *space (field)* that has not been *diminished*

Terraced Pillar, the the seven levels of Total Deity function

transate a *multidimensional* object

transformative the developing, post-*inceptive*, pre-*consummative* phase of reality development, carried out by the Supreme Creators

triate the basic *enstructurating* mechanism of reality, consisting of a central pattern (*focalate*) that impresses itself by means of a diffuse influence (*diffluate*) upon a surrounding, multitudinous reality (*multiate*)

uncharged space (field) a *field* that can associate with a *charge field* to form a *continuum field* (see *spatium*)

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